thornless bamboo (Kawayan) for the corn dulot. To these crosses are attached bits of Bendita palm blessed during Palm Sunday in the poblacion church and a few rice stalks and heads from the paddy to be harvested. One cross is partly pushed into the earth while the Lord's Prayer is recited by the woman holding the lihi. This woman is often the wife of the owner of the paddy or of a tenant farmer. When this prayer is finished the cross is pushed farther into the ground and a prayer is said to the Virgin Mary. Responses to this prayer are given by the women who accompany the leader. After the two prayers are finished the groups cross themselves. Each time upon completing a prayer, the cross is pushed deeper into the earth. These two prayers are repeated three times (ideally) for each cross. Then the group proceeds counter-clockwise around the paddy; the ceremonies are repeated at the remaining three crosses. Some women recite the Apostle's Creed instead of the Lord's Prayer.

This lihi is nearly always done by women. One man said he often performed his own pre-harvest rice lihi but "my daughter loves to make it." One reason why the men do not perform this lihi is that most of them have not memorized the necessary prayers. Another factor which explains the predominant role of women in these agricultural ceremonies was given by one woman who bluntly stated: "When the rice is ready for harvest the men do not care anymore." The general male indifference and lack of participation in these agricultural practices in Caticugan reflects indifference to the religious affairs in general.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
Central Bisayan OA14

796 565 562 pines is somewhat dubious. Usually the executive committee is composed of the mayor or other municipal officials, schoolteachers, and prominent merchants in the larger *poblacions*. In a survey made of 28 different fiestas held in 16 different *poblacions*, the executive committee was almost always completely dominated by men. In certain committees, such as decoration, invitation, reception, dances, and prizes, there are normally more women than men, yet *the chairman* of these committees is usually a man. Very few women are included in the finance and audit committees of the fiesta. The Filipina's privilege of controlling the family purse-strings is not extended to the management of fiesta finances.

The predominance of men on the fiesta committees is due to a number of factors. Men, with their greater physical strength, are more appropriate as members of such committees engaged in building arches, constructing a dance platform, etc. Women, traditionally assigned certain positions in Philippine society, are the logical choice (culturally) for committees needed to decorate the church altar (making lovely paper flowers, a skill taught them by the older generation of Spanish priests), etc. Yet the predominance of males over females in the rural fiesta organization reflects another factor, i. e., the secular nature of the complex. Catholicism in the *barrios* and *poblacions* is primarily feminine. In those sacred aspects of the fiesta the women normally predominate, yet the contemporary fiesta is a complex which falls largely within the sphere of masculine activities. There are many other interesting and significant aspects of the Philippine fiesta which merit attention but cannot be dealt with here owing to space limitations.

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796 The material which follows is a "reconstruction" of the "fiesta core," *vesperas* and *kahologan*. This "core" is typical of nearly all of the fiestas observed by the writer in Negros Oriental province and of those fiestas analyzed through their printed fiesta programs. Variations in the fiesta complex do occur before or after this "core" with some fiestas having a formal program covering as much as eight days. The fiesta's length is often increased by synchronizing it with other events such as a provincial Boy Scout meeting, the opening of a new bridge in the area, etc. Another difficulty inherent in this "reconstruction" of the fiesta complex "core" is that it blurs differences between small *barrio* and larger, more urban *poblacion* fiestas. This reconstruction is more typical of a medium-size urban *poblacion* than a typical small *barrio* or sitio.

Vesperas, the day before *kahologan* is also called "Proclamation Day," "Eve of the Fiesta," or "Fiesta Vesperas," although in the printed fiesta programs the most common title is "Proclamation Day"—when the elected